

# SELECTIONS FROM THE VERNACULAR NEWSPAPERS

PUBLISHED IN THE  
NORTH-WESTERN PROVINCES AND OUDH,

CENTRAL PROVINCES AND RAJPUTANA,

Received up to 9th May 1894.

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## LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.		Date of receipt.		Circulation.
	URDU.			1894.		1894.		
	Bi-monthly.							
1	Akhtar-i Hind ...	Amroha (Morad-abad).	Muhammad Mijid Husain.	5th	May ...	9th	May ...	125 copies.
2	Hamid-ul-Islam...	Moradabad ...	Maulvi Muhammad Ibrahim.	30th	Apl. ...	4th	" ...	...
3	Jubilee Paper ...	Lucknow ...	Yaqub Khan ...	1st	May ...	7th	" ...	300 copies.
	Tri-monthly.							
4	Akhbar-i-Imamia ...	Lucknow ...	Saiyad Abid Ali ...	2nd	May ...	9th	May ...	375 copies.
5	Mudd-i-Kam ...	Agra ...	Qadir Ali Khan ...	1st	" ...	3rd	" ...	100 "
	Weekly.							
6	Agra Akhbar ...	Agra ...	Tajammul Husain ...	28th Apl. & 7th May.		4th & 9th May ...		330 copies.
7	Akhbar-i-Klam ...	Meerut ...	Muqarrab Husain Khan.	1st	May ...	3rd	" ...	55 "



No.	Name.	Locality.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
<b>URDU—(continued).</b>						
<b>Weekly.—(continued).</b>						
				1894.	1894.	
8	Akhbār-i-Islām ...	Agra ...	Abdul Majid Khān...	8th May ...	9th May ...	526 copies.
9	Anis-i-Hind ...	Meerut ...	Kishan Sarup ...	5th " ...	8th " ...	625 "
10	Anjuman-i-Hind ...	Lucknow ...	Bishun Lal ...	" " ...	9th " ...	128 "
11	And ...	Ditto ...	Sajjad Hussain ...	4th " ...	7th " ...	200 "
12	Colonel ...	Moradabad ...	Banwari Lal ...	1st " ...	6th " ...	400 "
13	Darbārah-i-Sikandari ...	Rampur ...	Muhammed Hussain,	30th Apl. & 7th May	2nd & 9th " ...	446 "
14	Fitnah ...	Gorakhpur ...	Nizam Ahmad ...	1st May ...	7th " ...	500 "
15	Hindustāni ...	Lucknow ...	Gangā Prasad Varmā	2nd " ...	4th " ...	300 "
16	Jām-i-Jamshed ...	Moradabad ...	Jamshed Ali ...	6th " ...	8th " ...	250 "
17	Kāramah ...	Lucknow ...	Muhammed Yaqub...	2nd " ...	6th " ...	275 "
18	Kāyasth Conference Gazette...	Ditto ...	Dipnārāyan Varmā...	4th " ...	5th " ...	500 "
19	Math-i-Nūr ...	Cawnpore ...	Gauri Shankar ...	5th " ...	8th " ...	45 "
20	Nasim-i-Hind ...	Fatehpur ...	Alah Baksh ...	15th, 23rd & 30th Apl.	2nd & 6th " ...	117 "
21	Oudh Punch ...	Lucknow ...	Sajjad Hussain ...	3rd May ...	7th " ...	350 "
22	Police News ...	Meerut ...	Habib Ahmad ...	1st " ...	" " ...	500 "
23	Ras-ul-Akhbār ...	Benares ...	Ghulam Hussain ...	30th Apl. & 7th May,	4th & 9th " ...	400 "
24	Ras-ul-Akhbār ...	Gorakhpur ...	Nizam Ahmad ...	1st May ...	7th " ...	350 "
25	Rohilkhand Punch ...	Moradabad ...	Jamshed Ali ...	6th " ...	8th " ...	250 "
26	Sitara-i-Hind ...	Ditto ...	Banwari Lal ...	4th " ...	" " ...	150 "
27	Vernacular Advertiser ...	Lucknow ...	Ramji Mal Bhargav,	7th " ...	" " ...	1,000 "
28	Zamānah ...	Cawnpore ...	Muhammed Safdar Hasan.	3rd " ...	4th " ...	...
<b>Daily.</b>						
29	Oudh Akhbār ...	Lucknow ...	Shiva Prasad ...	3rd to 9th May ...	3rd to 9th May ...	508 copies (including 92 copies taken by Government).
<b>URDU-ENGLISH.</b>						
<b>Bi-weekly.</b>						
30	Aligarh Institute Gazette ...	Aligarh ...	Mumtāz-ul-din ...	4th May ...	5th May ...	441 copies (including 281 copies taken by Government).
<b>HINDI.</b>						
<b>Monthly.</b>						
31	Bhārat Sudashā Pravartak ...	Farukhabad ...	Nārāyan Dās ...	For Apl. ...	7th May ...	350 copies.
32	Rām Patākā ...	Allahabad ...	Rādhā Mohan Shukla	" May ...	4th " ...	200 "
33	Sandhyopkārak ...	Agra ...	Pandit Shankar Lal,	" " ...	8th " ...	500 "
<b>Bi-monthly.</b>						
34	Kāyasth Conference Prakāsh,	Lucknow ...	Dipnārāyan Varmā...	4th May ...	8th May ...	...
35	Sajjan Vinod ...	Agra ...	Pandit Shri Krishna Lal.	8th " ...	" " ...	...
<b>Weekly.</b>						
36	Almora Akhbār ...	Almora ...	Sadā Nand ...	30th Apl. ...	3rd May ...	104 copies.
37	Bhārat Jīwan ...	Benares ...	Rām Krishn Varmā	7th May ...	9th " ...	1,500 "
38	Nāgarī Nirād ...	Mirzapur ...	Kāshi Prasad ...	3rd " ...	7th " ...	400 "
39	Prayāg Samāchār ...	Allahabad ...	Jagan Nāth Tiwārī,	" " ...	6th " ...	500 "
40	Sajjan Kirti Sudhakar ...	Udaipur ...	Kshyā Chālak Dān...	30th Apl. ...	4th " ...	65 "
<b>Daily.</b>						
41	Hindustān ...	Kāśīkānkar (Partabgarh).	Devi Dayāl Shukla ...	2nd to 8th May ...	3rd to 9th May ...	500 copies.
<b>HINDI-URDU.</b>						
<b>Weekly.</b>						
42	Kāshī Patrikā ...	Benares ...	Lakshmi Shankar Misra, M.A.	4th May ...	6th May ...	450 copies (including 343 copies taken by Government).
<b>MAHATHI-ENGLISH.</b>						
<b>Weekly.</b>						
43	Nyāya Sudhā ...	Nāgpur ...	Sadā Shiva Rām Chandra Patwardhan.	30th Apl. ...	4th May ...	375 copies.



## I. POLITICAL AND FOREIGN.

1. The *Oudh Punch* (Lucknow), of the 3rd May, contains a cartoon in which Her Britannic Majesty and the Amir of Kabul are represented as seated on the back of a lion marked "Western Civilization." The letter-press is :—May it be so.

OUDE PUNCH.  
3rd May 1894.

Fondness of the Amir of Kabul for European Civilization.

2. A correspondent of the *Ázád* (Lucknow), of the 4th May, complains that the Financial Secretary, the Home Secretary, the Controller General, and other high officers in Hyderabad, who have occasion to pay visits to Nawab-Wikarul-Umra, the Prime Minister, at his residence at Falaknuma, use the State carriages. Sometimes their visits last for the whole day, but the horses are never removed from the carriages and not a blade of grass is supplied to them. The State carriages are also freely used by all grades of European and Eurasian officials. The officers in Hyderabad receive unduly high salaries and can well afford to keep their own carriages. The Nizam has found it necessary to engage an experienced European officer on Rs. 5,000 a month to improve the finance of his State, who has, however, not yet been able to effect any saving and has only burdened the treasury with his large salary. In the present unsatisfactory state of the treasury, the Nizam is not well advised in maintaining an unduly large stable.

ÁZÁD.  
4th May 1894.

Use of State carriages and horses by officers in Hyderabad.

3. The *Ans-i-Hind* (Meerut), of the 5th May, complains that it is believed that since his marriage with a European lady the Nawab of Bahawalpur has taken little interest in the affairs of his State. It is earnestly to be desired that he will not waste his whole time in the pursuit of pleasure, but will make a point of promoting the welfare of his subjects.

ANS-I-HIND.  
5th May 1894.

Nawab of Bahawalpur.

4. The *Bhārat Jīwan* (Benares), of the 7th May, expresses deep regret at the death of the Maharaja of Dumraon, and urges that Government should leave the management of the estate in the hands of the Diwan Jaiprakash Lal, praising him for his important services to the estate.

BHĀRAT JĪWAN.  
7th May, 1894.

Death of the Maharaja of Dumraon.

## II.—GENERAL ADMINISTRATION.

5. The *Hindustān* (Kalakankar) commenting in its issues of from 1st to 5th May on the Raja of Bhinga's article on the cow-agitation in the current number of the *Nineteenth Century*, regrets to notice that the Raja of Bhinga has got into the habit of inventing false stories. The Congress leaders had been accused of disloyalty to Government by their opponents, stigmatized as enemies to the civilians and Musalmans, and so forth. But it was reserved for the Raja of Bhinga to discover that graduates wandered about the country in the disguise of ascetics and advocated the cause of the national Congress while ostensibly preaching in favour of the protection of kine and Hindu temples. The congressists are no mimics and are not accustomed to assume various disguises. They hold public meetings and proclaim their views from the house-tops with a flourish of trumpets. Are no martial races to be found in the congress camp? What are the Sikhs? Are they cowards? Has the Raja of Bhinga any proof to show that the congressists are opposed to British Rule? Has he ever taken the trouble to read their speeches? They fully appreciate the blessings of British Rule, but ask for their rights and privileges. A mother does not suckle her child until it brings its hunger to her notice by its cries. Shriman Swami, to whom the Raja refers, is not a graduate nor a congress leader. He was never a Judge of the Small Cause Court in Madras. He is no doubt a cow-protection agitator, but the congress leaders have never had anything to do with him, and have even regarded him as a rogue. Hence the Raja's assertion, that graduates, disguised as ascetics, travel over the country as agents of the Congress, is utterly unfounded. The Raja has cast a slur on the loyalty of the Musalmans. He is opposed alike to the cow-protection Societies, the National Congress, and the Muhammadan community, and it is not difficult to see how far he is animated by

HINDUSTĀN.  
1st to 5th May 1894.

Raja of Bhinga on cow-agitation.



the feeling of patriotism. As regards the demand of the Congress, for the enlistment of native volunteers, it will be observed that Lord Canning declared that no separate native volunteer corps could be formed, but that natives might be admitted to a European corps if they agreed to follow the rules of that corps. Moreover, both Hindus and Musalmans are enlisted in regular troops. Under these circumstances their exclusion from volunteer corps is open to objection, and is an unjust slur on their loyalty. Heaven forbid that the time may come when Her Majesty should entirely distrust natives and depend entirely on her European soldiers! A man who predicts such an event cannot be a friend to Her Majesty and her Government. The fact is that everything looks yellow to the jaundiced eye. The "faddists" in Parliament may take no notice of the Raja of Bhinga's article, but probably he will be burnt in effigy by his own countrymen, as has been anticipated by his guilty conscience. He has surpassed even Raja Shiva Prasad. He is in favour of the appointment of members of Legislative Council by nomination, and condemns the elective principle. Under the nomination system the officers admitted their friends among the aristocracy to the Councils, even though they were quite illiterate; while under the new system the villagers elect the members of the Local and District Board, who elect members of the Provincial Council, and these again in their turn elect a member of the Supreme Legislative Council. Any unprejudiced man can judge of the merits of the two systems. The Raja of Bhinga has attacked even his brother Talukdars of Oudh, simply because they do not hold him in high respect. He accuses them of passing their resolution in support of the Simultaneous Examination with a view to procure a seat in the Viceroy's Legislative Council for the Maharaja of Ajudhya by winning the vote of the pro-congress members in the Provincial Council. But the charge is absolutely without foundation. Seven elected members of the Lieutenant-Governor's Council, including the Maharaja of Ajudhya voted at the election of a member for the Supreme Council. Among the seven electors only two men were congressists, the rest, of whom two were Europeans, being all opponents of the Congress. There were six votes including those of the two congressists in favour of the Maharaja, and therefore, even if the congressists had not given him their votes, he would have been elected. The Raja of Bhinga advises the landowners to ask for the passing of an Act for their protection from their creditors. This is really a good advice. But he says that such a measure would be unpalatable to pleaders, Revenue Agents, and Native Officials, who are supplanting the old landowners. He was by no means justified in making such an insinuation. In short, he has found fault with every class of the community, and appears to show that he alone is free from blame. Referring to the Raja's comments on the Simultaneous Examination, the *Hindustan* observes that the Raja should be ashamed of himself. Every sane native will approve of the Simultaneous Examination, which is calculated to increase the number of natives in the Civil Service, and thus to check to some extent the drain of wealth from this country. It is to be hoped that Her Majesty, the British Ministers, and Parliament will turn a deaf ear to the foolish utterances of the Raja, and will endeavour to give effect to the promises made in the Royal Proclamation of 1858, and strengthen the foundation of British Rule in this country by granting to natives all the political rights to which they are entitled.

*Hindustan*,  
2nd May 1894.

6. The *Hindustan* (Lucknow), of the 2nd May, states that Maulvi Sami-ullah Khan has contributed an article to the *Allahabad Review* in which he has endeavoured to show on the authority of a number of Arabic texts that Dr. Leitner's views on the subject of cow-killing are quite

Maulvi Sami-ullah Khan's article  
on cow-killing in the *Allahabad Review*.

wrong. Be that as it may, the *Hindustan* wishes, at present, to draw attention only to the closing remarks of the Maulvi in his article. He says that it is true that the Hindus, Musalmans, and British officers are equally interested in the growth of good feeling among them, as has been observed by Dr. Leitner, but that the advice given by the Doctor to Musalmans to abstain from cow-killing is calculated to lead to opposite results. Free intercourse is necessary to the growth of love and friendship. The Maulvi is in a position to emphatically declare that there is no free intercourse in this country, especially between the rulers and the ruled. There exists little sympathy between the two communities, and the interviews between the Europeans and the natives are entirely of a formal nature, and do not admit of a



free interchange of thoughts. The Maulvi can say from personal experience that some Europeans hate natives to such an extent that the residence of even respectable natives in the European quarter is disagreeable to them. Such is the opinion of an old native officer who has retired on pension after 25 years' service, regarding the feeling of Europeans towards the people. The above remarks are not to be found in the English version of the article given in the *Allahabad Review*, otherwise his European readers would be able to appreciate his frankness.

7. The *Riáz-ul-Akhbár* (Gorakhpur), of the 1st May, states that Maulvi Sami-ullah Khan has published an able article on the cow-killing question which is entitled to great weight, as being the expression of the views of a leading Mus-

*Riáz-ul-Akhbár*,  
1st May 1894.

The same. salman. Hitherto, the Musalmans of rank and position refrained from commenting on the subject through fear of giving offence to Government and the Hindus. The Maulvi's article will remove the false notions created in the minds of Europeans by Dr. Leitner. He enjoys the confidence of Government which, it may be hoped, will strictly follow his advice. The tone of his article reflects to some extent, the strong feeling prevailing among the Muhammadan community. The interference by Hindus with the Musalmans in the matter of animal sacrifices is most unjustifiable. Government has adopted a policy which is calculated to encourage Hindus and repress the Musalmans. It remains to be seen how far that policy proves successful.

8. The *Hindustáni* (Lucknow), of the 2nd May, states that the British Indian Association of Calcutta and the Hon'ble Maharaja of Ajudhya are entitled to public gratitude for drawing the attention of Government to the

*Hindustáni*,  
2nd May 1894.

Management of religious endowments. mismanagement of religious endowments. The total income from the Hindu and Muhammadan religious endowments must be very large indeed, and could be best devoted to the relief of distress among the poorer classes, and the encouragement of the study of Sanskrit and Arabic. But it is to be regretted that the trustees generally misappropriate the funds, as is evident from the case of the late Mahant of Tarkeshwar. 75 per cent. of the Mahants at Benares and Ajudhya lead very immoral lives, and not less than 50 per cent. of them have been imprisoned once or more than once for criminal offences. The presents made by pious Hindus to temples are spent in debauchery, drinking and gambling. It is not known how the income from the Shah Najaf endowment at Lucknow, which is about Rs. 7,000 a month, is expended. Formerly, the management of the Husainabad endowment was most unsatisfactory; and though even now, the will of the donor is strictly adhered to, the funds are spent in repairing the old royal buildings and in other ways beneficial to the public. For obvious reasons it is not desirable that Government should take the management of religious endowments into its own hands. But it ought to arrange for the establishment of committees composed of members selected by the people themselves, for the purpose.

9. The *Azād* (Lucknow), of the 4th May, thanks the Maharaja of Ajudhya for drawing the attention of the Supreme Legislative Council to the necessity for improving the management of religious endowments, and urges that the

*Azād*,  
4th May 1894.

The same. Trustees of such endowments should be placed under the control of the public. The *Azād* is opposed to official control on the ground that in that case the managers are found to be more anxious to carry out the wishes of the officers than those of the donors.

10. A correspondent of the *Zamānah* (Cawnpore), of the 3rd May, referring to the tomb of Shah Kasim Sulaimani at Chunar, in the Mirzapur district, states that the tomb is situated in the centre of a large nice building and possesses an endowment yielding Ra. 5,000

*Zamānah*,  
3rd May 1894.

Management of a Muhammadan religious endowment at Chunar, Mirzapur. a year. The man in charge of the building and the endowment is called the Khalifa. The building has not been kept in good repair by him, and no man has ever been engaged who might be qualified to act as *Imam* at the offer of prayers by Musalmans at the mosque. The Khalifa should have availed himself of the aid of other men living in the building, in the management of the endowment, but he



never did any thing of the kind and they were highly dissatisfied with his management. The writer is glad to state that Mr. William Crooke, the Collector of Mirzapur, and Shah Muhammad Zahir-Alam, the Tahsildar of Chunar, are anxious to make better arrangements. The Khalifa, who has been convinced of the faults of his management, has placed the endowment under the management of a Committee composed of Musalmans.

**SAJJAN VINOD.**  
8th MAY 1894.

11. The *Sajjan Vinod* (Agra), of the 8th May, publishes a few verses in the form of an appeal to the Viceroy on behalf of the Indian people. They are now in great distress and are always wailing and crying over their miseries.

Alleged poverty of India.

All their wealth has found its way to England and their happiness and prosperity are gone. The warlike Kshatris have been deprived of all power. The Viceroy takes an oath at the time of his departure from England that he will promote the welfare of the people; but on his arrival in this country he levies taxes with severity! Not a single article has been left untaxed and the country reduced to utter poverty. The people being in great distress appeal for relief.

**HINDUSTANI.**  
2ND MAY 1894.

12. The *Hindustani* (Lucknow), of the 2nd May, complains that the native gentlemen who waited on the Lieutenant-Governor, during his stay at Lucknow in March last were not quite satisfied with the treatment they received. They were all invited to attend at the same time, and on

Visits of native gentlemen to the Lieutenant-Governor, at Lucknow in March last.

arrival were seated together under a Shamiana pitched in the garden of the Government House. It was a mistake to fix exactly the same time for the visits of many men. Formerly if one intending visitor was asked to attend at 1 P. M., another was desired to attend at 1-10, P. M., the third one at 1-20, P. M. and so on. That was a very reasonable arrangement. The sun in March gets comparatively hot and native noblemen feel it inconvenient to wait under a Shamiana in mid-day.

**JAM-I-JAMSHED.**  
6th May 1894.

13. The *jám-i-jamshed* (Moradabad), of the 6th May, complains that the ministerial officials attached to courts of justice, the registration clerks, and other Government officials are fearfully corrupt, and urges that the officers of courts and heads of offices ought to keep an eye on them.

Prevalence of bribery and corruption among Government officials.

Moreover, Government should appoint an able and trust-worthy officer who should travel all over the country in disguise and make secret inquiries into their conduct.

**HINDUSTANI.**  
2nd May 1894.

14. The *Hindustani* (Lucknow), of the 2nd May, states that while the Ahlmad of the court of Mr. Dobbs, an Assistant Commissioner in Lucknow, was taking down or reading out the statement of a witness, Mr. Dobbs desired him to stop.

Mr. Dobbs, Assistant Commissioner, Lucknow.

As soon as the Ahlmad, who is a quiet and simple-minded Musalman, stopped, the Assistant Commissioner flung his ink glass at him which hurt him in the face and spoiled his clothes. The Ahlmad did not report the matter to the Deputy Commissioner, apparently, because justice is seldom done in such cases. Be that as it may, it is to be feared that if Mr. Dobbs does not learn to control his temper, no man would dare come before him in court when he rises to the office of Deputy Commissioner. He is also said to have beaten one or two chaprasis.

**AZAD.**  
4th May 1894.

15. The *Azad* (Lucknow), of the 4th May, states that a Muhammadan beggar who had a performing bear was shot dead in Bareilly, and that a European soldier was put on his trial for the offence. The charge being not proved, the soldier was let off and there was an end of the matter. Surely

Murder of a Muhammadan beggar in Bareilly.

this is a very narrow view of the responsibilities of Government. In cases of murder, so long as the real culprits are not hunted out and brought to justice, Government cannot be said to have done its duty.

**RAM PATÁKÁ**  
1st May 1894.

16. The *Rám Patáká* (Allahabad), of the 1st May, states that the Editor has been told by some men that he has incurred the displeasure of the police by his adverse comments on their proceedings and that he is sure to be brought into diffi-

The *Rám Patáká* and the police.



culty. He exposes the proceedings of the police simply with a view to bring them to the notice of the authorities. If he commits an offence, he may be dealt with according to law. It may be hoped that he or the Proprietor of the *Rám Patáká* will not be unjustly ill-treated like the Editor of the *Hindí Pradíp*.

17. The *Akhbár-i-Islám* (Agra), of the 8th May, states that the *Nasim-i-Agra* is under the impression that the Municipal Engineer at Agra is at the bottom of the attacks made on the Municipal Secretary in the columns of the

Municipal Engineer at Agra.

*Morning Post*, and that this is the reason why that paper and its local correspondents are finding fault with the work of the Engineer. The roads are now in a far better condition than before. It is true that they are not so good as they should be, but the engineer is not to blame. The writer refers to the various disadvantages under which the engineer labours, and observes that he knows at least as much vernacular as other Europeans with whom the Municipal Board has to deal.

AKHBÁR-I-ISLÁM.  
8th May 1894.

18. The *Jubilee Paper* (Lucknow), of the 1st May, states that the Lucknow Municipal Board held a meeting on the 19th April to form the various sub-committees. The president did not act upon the results of the voting in the matter,

Municipal Board, Lucknow.

but did every thing in his own way. It would appear that the Board does not strictly adhere to rules. Last year Nawab Saiyid Muhammad Mehdi Ali Khan and Pandit Shiva Narayan, Vakil, were appointed members of the Buildings sub-committee. But all applications have been forwarded by the Municipal office to the Pandit and none to the Nawab, probably because the Nawab is not in the good books of the office. The Nawab should have brought the matter to the notice of the higher authorities, as was done by Munshi Ganga Prasad Varma when he was treated in a similar way. The Pandit being a vakil has little time to attend to Municipal work and gets it done by his servants, which is open to objection.

JUBILEE PAPER.  
1st May 1894.

19. The *Jubilee Paper* (Lucknow), of the 1st May, states that it is rumoured that the Commissioner of Lucknow has forwarded the memorial of the residents of the Civil Lines to the Local Government with his own opinion. He is

Water-rate in Lucknow.

opposed to water-rate being levied from the residents of the Civil Lines alone, and thinks that either all the inhabitants of Lucknow should be taxed or none at all. But the Commissioner ought to know better and should distinguish between the rich and the poor. The Civil Lines are inhabited by well-to-do traders, and Government officials who could easily afford to pay the water-rate; but the poorer classes living in other parts of Lucknow find it difficult to keep their bodies and souls together.

JUBILEE PAPER.  
1st May 1894.

20. The *Jubilee Paper* (Lucknow), of the 1st May, contains a notice issued by the Editor, Saiyid Hasan Jafar, who appears to have been elected a member of the Lucknow Municipal Board. He tells the inhabitants of Wazirganj that he will do his best to protect their interests as their representative on the Board. If they have any complaints regarding sanitary arrangements, roads, street-lighting, &c., they should bring them to his notice. He will try to remove the complaints as far as possible. He is not one of those members who say "yes" to every thing said by the President and are ready to cut the throats of the people.

Notice issued by Saiyid Hasan Jafar, Editor of the *Jubilee Paper* and a newly elected member of the Lucknow Municipal Board, for the information of his constituents.

JUBILEE PAPER.  
1st May 1894.

21. A correspondent of the *Hindustani* (Lucknow), of the 2nd May, complains that for the last two years no Assistant Commissioner has long been retained in Bara Banki. There are at present five Deputy Collectors in that district, but no Assistant Commissioner. Bara Banki is a comparatively large district, and is inhabited by people professing different religions. It is no wise policy to give no European Assistant to the Deputy Commissioner in charge of the district.

Need of a European Assistant Commissioner in Bara Banki.

HINDUSTANI.  
2nd May 1894.

22. The *Rafi-ul-Ahbbár* (Benares), of the 7th May, is inclined to think that the disquieting rumours regarding Behar are utterly unfounded.

Disquieting rumours in Behar.

RAFI-UL-AHBBAR.  
7th May 1894.



Asín.  
14th May 1894.

Suggestion for the abolition of the Ecclesiastical department.

23. The *Asín* (Lucknow) of the 4th May, says that the maintenance of the Ecclesiastical department at an expense of over 25 lakhs to the Indian tax-payer is quite unjustifiable, and urges that the department had better be abolished in the present state of financial pressure.

HINDUSTAN.  
5th May 1894.

Need for the numbers of Paper Currency Notes being also marked in vernacular figures.

24. A correspondent of the *Hindustán* (Kalakankar), of the 5th May, urges that the number of each Paper Currency Note should also be marked on it in vernacular figures as is already done in the case of its value. The numbers not being marked in vernacular, native traders who do not know English figures, are exposed to great inconvenience in pairing the halves of Notes; and in entering them in their books, they have to seek the help of English-knowing men in the matter.

RAM PATAKA.  
1st May 1894.

A police official at Allahabad prosecuted for an unnatural offence.

25. The *Rám Patáká* (Allahabad), of the 1st May, states that the officer in charge of the police-station at Kydganj has been prosecuted for committing an unnatural offence. Strange exposures appear to have been made in connection with the case. Many rumours have lately been afloat which are very damaging to the Allahabad police. The authorities should give their attention to the matter.

RAM PATAKA.  
1st May 1894.

Alleged distress in the Allahabad district.

26. The same paper complains that owing to the failure of the *rabi* crop there is great distress among the peasants in the interior of the Allahabad district, and that the Tahsildars have already begun to demand the revenue instalment. Will Government grant any relief to the villagers?

### III.—POST OFFICE AND RAILWAY.

HINDUSTANI.  
2nd May 1894.

Inconvenient hours of attendance in the Office of the Post-Master General.

27. The *Hindustani* (Lucknow), of the 2nd May, states that the clerks of the Post-Master General's Office are very much dissatisfied with the order of the Post-Master General requiring them to attend office from 8 A. M. to 3 P. M. This arrangement may cause no inconvenience to Europeans officers or to such native officers as have adopted the European mode of living, but to the native clerks it means starvation for the whole day. Mr. Badshah should know that his clerks do not receive the same high pay as he does, and that they cannot arrange to have their food in office like himself.

PRAYAG SAMACHAR.  
3rd May 1894.

Coolies at the Etawah railway station.

28. A correspondent of the *Prayág Samáohár* (Allahabad), of the 3rd May, complains that at the Etawah railway-station there are ten coolies of whom 9 are Musalmans and one a Hindu of the low Kori caste, and that consequently Hindu passengers are exposed to great inconvenience. Koris, Chamars and Pasis, though called Hindus, are very low castes, and their touch is regarded as pollution by the higher classes of Hindus. As the Hindus form a very large proportion of the railway passengers, two-thirds of the coolies at the station should be Hindus.

### IV.—LOCAL AND MISCELLANEOUS.

JAM-I-JAMSHED.  
6th May 1894.

Fires during the hot weather in Moradabad.

29. The *Jám-i-Jamshed* (Moradabad), of the 6th May, complains of the frequent out-break of fires at Moradabad during the hot weather every year, and asks the Municipal Board to adopt measures with a view to check them. The Board should have fire-engines and engage some water-carriers who should be ready to assist in extinguishing fires at a moment's notice. Moreover the owners of houses having thatched roofs should be required to replace such roofs by tiles.



Horse carts in the Nowgong Cantonment.

30 The *Sitara-i-Hind* (Moradabad), of the 4th May, states, that formerly when several men had licenses for plying horse and camel carts between Nowgong and the Harpalpur Railway Station, the rates of fare were moderate and the travelling public experienced no kind of inconvenience. But since Munna Lal has been made the sole contractor, the passengers have had to pay high rates and have been put to much trouble in various ways. They have to wait for carts for hours at the Harpalpur station, exposed to all the inclemencies of the weather; the shed provided for their use being a very small one. Again the passengers seated on the tops of the carts have no protection from the sun or rain. On the 24th April, the Editor and Sardar Naunihal Singh, the Nazim of Ajaigarh, arrived at Harpalpur, at 10 A. M., but could not get a cart till 5 P. M. The number of contractors had better be increased by the Political Agent.

SITARA-I-HIND.  
4th May 1894.

Retail sale of opium in Moradabad.

31. The *Jām-i-Jamshed* (Moradabad), of the 6th May, is surprised to notice that no retail price is fixed in the licenses given to vendors of opium. This omission enables the vendors to sell the drug at any rate they like. Formerly in Moradabad, a rupee fetched five rupees weight of opium, but the new contractor supplies only three and a half rupees weight for a rupee.

JĀM-I-JAMSHED  
6th May 1894.

Proposal to close the Muhammadan burial-ground at the Aish-bagh, Lucknow.

32. The *Azād* (Lucknow), of the 4th May, hears that on account of the construction of water-works in Lucknow, the citizens will no longer be allowed to use the *Aish-bagh* as a burial-ground. The *Kārnamah* urges the desirability of having a burial-ground close to the city for the convenience of the public. But the modern science of sanitation could hardly allow such a thing. In fact there is no need whatever, the editor facetiously adds, for establishing another burial-ground. The Lieutenant-Governor and the Governor-General have all along been telling the citizens that the supply of pure water will put an end to sickness in the city; of course no burial-ground is needed if there is no disease and no death.

AZĀD  
6th May 1894.

ALLAHABAD :  
The 14th May 1894.

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